

SEWADAR
(Monthly)
ਸੇਵਾਦਾਰ (ਮਾਸਿਕ)

VOLUME 6 NUMBER 7 **OCTOBER 1990**

THIS MAGAZINE CONTAINS HOLY SCRIPTURES, PLEASE TREAT IT WITH RESPECT
ਇਸ ਰਸਾਲੇ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦਰਜ ਕੀਤੀ ਗਈ ਹੈ ਕਿਰਪਾ ਕਰਕੇ ਇਸ ਨੂੰ ਸਤਿਕਾਰ ਨਾਲ ਰੱਖੋ ਜੀ।

HARMANDIR SAHIB - AMRITSAR
ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ - ਅੰਮ੍ਰਿਤਸਰ

PUBLISHED BY THE SEWAK JATHA, RAMGARHIA SABHA, SOUTHALL

EDITORIAL

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.

Congratulations on the Birthday of Guru Ram Das Ji.

Every institution and organisation have to progress and move with time in order to survive in today's world but at the same time keeping its own identity and principles. The Ramgarhia Sabha Southall realizing these issues and have invested into the new Sports and Educational Comlex. Permission has been given by the Council for the go-ahead.

The new look to Sewadar Monthly has resulted in the increase in the number of pages to cover the cultural and historical aspects as well as the general way of life of the Punjabis (people from Punjab). This will be in the form of food, sports etc which will enable all our readers to understand and explain the practices and way of life of the Sikhs in general. This month's issue contains one of the common recipes and an article on Kabbadi (one of the sports originated from Punjab) as well as other articles which are relevant to the events for this month.

Due to the increase in the number of pages hence printing costs and increase in the postage has led to the increase in the subscription rate. The new subscription rates for U.K. is **£4.50, for twelve issues for one year. We hope you would appreciate this increase. There are also changes in the Sewadar Junior Section under the charge ship of Ravninder Kaur Seyan. At last we have a female on the team "Welcome - Ravninder."**

The next month will see the Birth Gurpurb of Guru Nanak Dev Ji - the founder of the Sikh Religion, to celebrate this great day there will be a special issue of Sewadar Monthly. We would appreciate if you could send in your contributions, advertisements, articles, puzzles, competitions etc. towards this issue as soon as possible.

In the month of December the Sewak Jatha will be celebrating the Birth Gurpurb of Guru Gobind Singh Ji by doing an Akhand Path if you would like to take part in any way to celebrate this Gurpurb please contact us as soon as possible.

If you have not renewed your subscription yet, please do so or always - when you get a reminder (yellow Copy).

NEW SUBSCRIPTION RATES FROM SEPTEMBER 1990

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"YES" TO HUGE SIKH SPORTS COMPLEX

(Says Natalie O'Toole of Middlesex Chronicle)

Ramgarhia Sabha, Southall acquired a 3 acre site with a Grade II listed building in February 1989 with a view to developing it for Sports and Educational activities for up coming Sikh generations. Needles to say, that our facilities are enjoyed by all sections of the society at present and no doubt will be open to all in future.

The project was designed by our internal design team of highly qualified personel on voluntary basis.

Namely:

J.S. Bhambra	Project Chairman Architectural/Elect. design
N.S. Jutla	Architectural Services
M.S. Virdi	Co-ordinator Civil Structural/Engineer
M.S. Seyan	Civil/Structural Engineer
M.P.S. Seyan	Civil/Structural Engineer
T.S. Rayat	Security Services
J.S. Bhogal	Mechanical Services

The scheme includes an all weather hockey pitch, children's nursery in the Old Rectory listed building, squash courts, keep fit and a multi purpose hall with 73 car park spaces.

The scheme was submitted for Planning Approval on 12.10.89 to London Borough of Hounslow. I am pleased to inform you that a response to the planning Officer's negative report by Mr. J.S. Bhambra, Project Chairman prompted a lively debate amongst the Planning Councillors. The Councillors voted with conviction and approved the scheme on 25.9.90.

May I remind you that London Borough of Hounslow is a **Labour** run council. It gives me a great pleasure to state that most Labour Councillors looked at the scheme in a true community development spirit and appeared to have understood the need of the community and the derelict Green Belt Area.

I thank all Councillors, the design team and Sabha's active representative Mr. G.S. Jandu in Hounslow who have brought about this success. In passing, I may comment that I was disappointed to observe an academic approach by the Conservative Councillors with little regard to society's needs and the environmental state of the area inspite of the Prime Minister's emphasis on serving the needs of the society many a times.

It is expected that the construction will commence in February 1991 and practical completion by August 1991. May I call upon the Sewadar readers and the well wishers of the Sabha to assist us to achieve this target by donating ample funds, by contributing professionally and by taking part in activities.

Thank you all and look forward for your support.

J.S. Bhambra
Gen. Secretary - Ramgarhia Sabha Southall

ਗੁਰ ਪ੍ਰਸਾਦੀ ਹੀ ਨਾਮ ਮਨ ਵਿਚ ਵਸਦਾ ਹੈ

ਇਹ ਗੁਰਮਤਿ ਨਾਮ ਦੀ ਪ੍ਰਾਪਤੀ ਵਾਲਾ ਫਲ ਕਿਸ ਬਿਧਿ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ: "**ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ,**" ਗੁਰ ਦੀ ਕਿਰਪਾ ਦੁਆਰਾ ਨਾਮ ਮਨਿ ਵਸਣ, ਅਰਥਾਤ ਨਾਮ ਦ੍ਰਿੜ ਹੋਣ ਕਰ ਹੁੰਦਾ ਹੈ। ਗੁਰਮਤਿ ਜੁਗਤਿ ਬਿਹੂਣ, ਅਰਥਾਤ ਗੁਰੂ ਦੁਆਰਾ ਨਾਮ, ਦ੍ਰਿੜ ਹੋਏ ਬਾਝੋਂ ਚਾਹੇ ਕੋਈ ਨਾਮ ਜਪਣ ਦਾ ਲੱਖ ਯਤਨ ਕਰੇ; ਕੁਝ ਨਹੀਂ ਬਣਦਾ। ਗੁਰਪ੍ਰਸਾਦਿ ਬਿਹੂਣ, ਗੁਰੂ ਦੁਆਰਿਓਂ ਨਾਮ ਦਾ ਪ੍ਰਸਾਦਿ ਗੱਫਾ ਪ੍ਰਾਪਤ ਹੋਏ ਬਾਝ ਕਿਸੇ ਪ੍ਰਾਣੀ ਨੂੰ ਨਾਮ ਦ੍ਰਿੜ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਉਸਦਾ ਆਪੋਂ ਹੁਦਰਾ ਯਾ ਸੁਣਿਆ ਸੁਣਾਇਆ ਨਾਮ ਮਨ ਵਿਚ ਵਸਦਾ ਹੈ, ਤਦ ਹੀ ਸਿਖ ਜਗਿਆਸੂ ਦੀ ਨਾਮ-ਅਭਿਆਸ ਕਮਾਈ ਫਲੀ ਭੂਤ ਹੁੰਦੀ ਹੈ। 'ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ" ਬਾਹਰ ਮੁਖੀ ਤਾਂ ਹਰਿ ਹਰਿ ਸਭ ਕੋਈ ਕਹਿ ਲੈਂਦਾ ਹੈ, ਪਰ ਓਹ ਜਨ ਵਿਰਲੈ ਹੀ ਹਨ ਜੋ ਹਿਰਦੈ ਵਿਚ ਵਸਾਉਂਦੇ ਹਨ। ਗੁਰਮਤਿ ਨਾਮ ਜਪਣ ਵਾਲਿਆਂ ਦਾ ਗੁਰਮੁਖ ਪੰਥ ਹੀ ਵਿਰਲੇ ਜਨਾਂ ਦਾ ਪੁੰਜ ਹੈ। ਅਰਥਾਤ ਖਾਲਸਾ ਪੰਥ ਅਜਿਹੇ ਗੁਰਮੁਖ ਜਨਾਂ ਦਾ ਹੀ ਪੁੰਜ ਹੈ। ਖਾਲਸਾ ਪੰਥ ਵਿਚ ਸ਼ਾਮਲ ਹੋਣ ਕਰਿ, ਖਾਲਸਾ ਧਰਮ ਧਾਰਨ ਕਰਿ ਹੀ ਸਤਿ ਨਾਮ ਗੁਰਮੰਤਰ ਦੀ ਗੁਰਦੀਖਿਆ ਗੁਰੁ ਦੁਆਰੇ ਹੋਇ ਕੇ ਮਿਲਦੀ ਹੈ। ਗੁਰੂ, ਸੱਚੇ ਗੁਰੂ ਦੁਆਰਾ ਖਾਲਸਾ ਧਰਮ ਧਾਰਨ ਕਰਿ, ਖਾਲਸਾ ਪੰਥ ਵਿਖੇ ਸ਼ਾਮਲ ਹੋਣ ਕਰਿ ਹੀ ਗੁਰਮੰਤ੍ਰ ਮਿਲਦਾ ਹੈ ਅਤੇ ਗੁਰੂ ਦੁਆਰਿਓਂ ਹੀ ਨਾਮ ਪ੍ਰਾਪਤ ਹੋ ਕੇ ਦ੍ਰਿੜ ਹੁੰਦਾ ਹੈ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਦੁਆਰਿਓਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਤਾਬੇ ਨਾਮ ਦੀ ਕਮਾਈ ਵਾਲੇ ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਦੁਆਰਾ ਨਾਮ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ, ਉਹਨਾਂ ਦੇ ਅੰਤਰ ਆਤਮੇ ਅੰਮ੍ਰਿਤ ਨਾਮ ਦੀ ਪਿਉਂਦ ਚੜ੍ਹ ਜਾਂਦੀ ਹੈ, ਉਹਨਾਂ ਦੇ ਘਟ ਅੰਤਰ ਨਾਮ ਦੀ ਪੁੱਠ ਚੜ੍ਹ ਜਾਂਦੀ ਹੈ, ਉਹਨਾਂ ਦਾ ਨਾਮ ਦਾ ਰਟਨ, ਮੁਖ ਰਸਨਾ ਕਰਕੇ ਜਪਣਾ ਕਲਾ-ਕਿਸ਼ਮੀ ਹੁੰਦਾ ਹੈ।

(ਭਾ: ਸਾ: ਰਣਧੀਰ ਸਿੰਘ ਜੀ)

Days Commemorating Religious and Historical Events

6 OCTOBER
Birthday of Guru Ram Das Ji - Fourth Guru of the Sikhs.

11 OCTOBER
During the Twelve Misls (principalities) the Sikhs captured some part of Lucknow and received revenue from the Nawab of Oud (Lucknow).

15 OCTOBER
Establishment of Khalsa Dal in 1745 A.D. and its division into 25 resistance bands. Each band consisted of one hundred well equipped warriors.

17 OCTOBER
Sangrand - new month in the Sikh calendar.

20 OCTOBER
Heroic self-sacrifice at Hassan Abdal Station near the Shrine of Panja Sahib, in 1922 A.D. of Bhai Karam Singh and Bhai Partap Singh who stopped a running train carrying Sikh freedom fighter prisoners by lying before it in order that Sikhs of Panja Sahib might serve refreshments to these prisoners in the train.

18 OCTOBER
Diwali - Sikhs celebrate this festival to mark the arrival of Guru Hargobind Ji the 6th Guru at the Golden Temple after being released by tyrant king.

22 OCTOBER
(a) Birthday of Baba Budha Ji - Born in Samvat 1563/1506 A.D. , a devoted follower of Guru Nanak Dev and vanerated by all the Gurus upto the sixth Guru during whose Guruship he passed away. He was the first to be honoured as presiding Minister (Granthi) at the Harimandir, Golden Temple, Amritsar.

(b) Sardar Jassa Singh Ahluwalia born in 1718. He founded the Sikh Misl or principality of Ahluwalia. He was the ancestor of the Ruling House of Kapurthala and a great Sikh hero and commander of the eighteenth century. He was the first Sikh leader to wrest the throne of Lahore from the Mughals.

25 OCTOBER
(a) Bhai Dhanna Singh Bihbalpuri (1923) a Babbar, Akali revolutionary

died bravely fighting the police force of the time.

(b) Guruship of Guru Granth Sahib Ji in 1708, at Nanded, which is now in Maharashtra. Ordinance by the Tenth Guru was declared that after him, the Holy Granth Sahib Ji be recognized as the visible symbol of the Guru's personality in the form of Shabad.

26 OCTOBER
A friendly meeting of Maharaja Ranjit Singh and Lord William Bentick at Rupar in 1831 A.D.

30 OCTOBER
Janam Bhagat Nam Dev Ji

1 NOVEMBER
(a) Punjab Gurdwara Act came into force (1925)
(b) Punjabi Suba Day
(c) Birthday of Sher-i-Punjab Maharaja Ranjit Singh 1780 A.D.

2 NOVEMBER
(a) Birthday of Guru Nanak Dev Ji (1469 A.D.) - Founder of the Sikh religion.

(b) Puranmashi - Full moon marks the occasion of the Birth of Guru Nanak Devji.

7 NOVEMBER
Khalsa Samachar Amritsar, a Punjabi weekly established (1899 A.D.) by the great Punjabi poet and Scholar Bhai Vir Singh carrying articles of religious and reformist character.

11 NOVEMBER
Martyrdom (1706) of Baba Deep Singh near Amritsar for protections of the Sanctity of Sri Darbar Sahib from Durrani sabrilege. He displayed unparalled heroism and tradition such that he continued to fight the enemy even after his head had almost been severed.

13 NOVEMBER
(a) Birthday of Bhai Dharam Singh Ji (1667 A.D.) He was one of Five Beloved Ones of Guru Gobind Singh Ji, who offered themselves for sacrifices for the Gurus ideals on the Vaisakhi day of 1699 A.D. He fell a martyr in 1704 A.D. in the heroic battle of Chamkaur Sahib against the mighty Mughal forces.

(b) Death (1840) of Maharaja Kharak Singh, eldest son of Maharaja Ranjit Singh and father of Kanwar Nau Nihal Singh.

ਸੁਖਮਨੀ ਵਾਲੇ ਦਾ ਪੈਗਾਮ

- ਪ੍ਰੋ. ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ

ਸਿੱਖੀ ਇਬਾਦਤ ਤੋਂ ਲੈ ਕੇ ਸ਼ਹਾਦਤ ਤਕ ਦਾ ਲੰਮਾ ਸਫਰ ਹੈ। ਇਬਾਦਤ ਜਾਂ ਬੰਦਗੀ ਇਸਦੀ ਬੁਨਿਆਦ ਹੈ ਤੇ ਸ਼ਹਾਦਤ ਸਿਖਰ ਦਾ ਕਲਸ। ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਸਿੱਖ ਪੰਥ ਦੀ ਇਮਾਰਤ ਦੇ ਦੋ ਵੱਡੇ ਸੰਮ੍ਹ ਹਨ — '**ਗੁਰਬਾਣੀ ਅਤੇ ਕੁਰਬਾਨੀ**,' ਗੁਰਬਾਣੀ ਇਹ ਦਸਦੀ ਹੈ ਕਿ ਜਿਉਣਾ ਕਿਵੇਂ ਹੈ ਤੇ ਕੁਰਬਾਨੀ ਉਹ ਸਬਕ ਹੈ ਕਿ ਮਰਨਾ ਕਿਵੇਂ ਹੈ। ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਸੰਸਥਾਵਾਂ ਦੇ ਬਾਨੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਸਨ। ਜਿਨ੍ਹਾਂ ਆਪਣੇ ਅਮਲੀ ਜੀਵਨ ਰਾਹੀਂ ਸੁਚੱਜੀ ਜੀਵਨ-ਜਾਂਚ ਤੇ ਮਰਨ ਜਾਂਚ ਦਾ ਪਾਠ ਪੜ੍ਹਾਇਆ।

ਆਪ ਜੀ ਦੀ ਰਚਨਾ 'ਸੁਖਮਨੀ' ਮੁਕੰਮਲ ਜੀਵਨ ਜਾਂਚ ਦੀ ਬਿਹਤਰੀਨ ਬਾਣੀ ਹੈ ਜੋ ਸੰਪੂਰਨ ਮਨੁੱਖ ਦੀ ਕਹਾਣੀ ਕਹਿੰਦੀ ਹੈ। ਸੰਪੂਰਨ ਮਨੁੱਖ ਕੇਹੋ ਜਿਹਾ ਹੁੰਦਾ ਹੈ, ਉਸਦੇ ਖਾਸ ਖਾਸ ਗੁਣ ਕੀ ਹਨ, ਉਹ ਕੀ ਕੀ ਕਰਦਾ ਹੈ ਤੇ ਕੀ ਨਹੀਂ ਕਰਦਾ, ਅਜੇਹੇ ਉੱਚੇ ਸੁੱਚੇ ਸੱਭਯ ਮਾਨਵ (ਬ੍ਰਹਮ ਗਿਆਨੀ) ਬਣਨ ਦੀ ਵਿਧੀ ਕੀ ਹੈ, ਉਹ ਸੰਸਾਰ ਦੇ ਵਿਕਾਰ ਚੱਕ੍ਰ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਕਿਵੇਂ ਸ਼ਾਂਤ, ਸੰਤੁਲਿਤ, ਨਿਰਮਲ ਤੇ ਨਿਰਲੇਪ ਸ਼ਖਸੀਅਤ ਉਸਾਰਦਾ ਹੈ, ਕੁਝ ਅਜੇਹੀ ਪ੍ਰਸ਼ਨਾਵਲੀ ਦਾ ਸਾਦਾ ਤੇ ਸੰਤੋਖਜਨਕ ਉੱਤਰ ਸੁਖਮਨੀ ਦਿੰਦੀ ਹੈ। ਜੋ ਮਨ ਨੂੰ ਧਰਵਾਸ ਦਿੰਦਾ, ਆਸ਼ਾਵੰਦ ਸੰਚਾਰਦਾ ਤੇ ਆਤਮਾ ਨੂੰ ਉਚੇਰੀ ਮੰਜ਼ਿਲ ਵਲ ਜਾਣ ਲਈ ਹੁਲਾਰਦਾ ਹੈ।

ਇਸਦਾ ਉਚੇਰਾ ਸੰਦੇਸ਼ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਨਾਮ ਲੇਵਾ ਵਿਸ਼ੇ ਵਿਕਾਰਾਂ ਤੋਂ ਦੂਰ ਪਰ੍ਹੇ ਹਟ ਕੇ ਸਿਮਰਨ ਦਾ ਸ਼ਾਹ ਰਾਹ ਦਾ ਪਾਂਧੀ ਬਣਦਾ ਤੇ ਉਹ ਸ਼ਾਂਤੀ, ਸੰਤੋਖ ਤੇ ਸਹਿਨਸ਼ੀਲਤਾ ਨਾਲ ਆਪਣੂ ਆਪ ਨੂੰ ਅਲੰਕ੍ਰਿਤ ਕਰਕੇ ਸੱਚਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾਉਂਦਾ ਹੈ। ਉਹ ਦੁੱਖ ਵਿਚ ਸੁੱਖ ਮਨਾਉਂਦਾ ਹਰ ਤਰ੍ਹਾਂ ਸਮਦ੍ਰਿਸ਼ਟੀ ਦਾ ਪ੍ਰਣ ਨਿਭਾਉਂਦਾ ਹੈ। ਉਹ ਬੇਮੁਹਤਾਜ ਹੋ ਕੇ ਸੁਤੰਤਰ ਵਿਚਰਦਾ ਤੇ ਸਭ ਦੇ ਸਿਰ ਉਤੇ ਰਾਜ ਕਰਦਾ ਹੈ। ਉਹ ਅਨਾਥਾਂ ਦਾ ਨਾਥ ਬਣਕੇ ਸਦਾ ਨੇਕੀ ਦਾ ਸਾਥ ਦਿੰਦਾ ਹੈ ਤੇ ਉਸਦਾ ਸਾਥ ਪ੍ਰਭੂ ਦਿੰਦਾ ਹੈ।

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤ ਬਰਸੀ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਦਾ ਸਭ ਊਪਰਿ ਹਾਥੁ॥ (ਪੰਨਾ 272-273)

ਉਹ ਬਿਪਤਾ ਪੈਣ ਤੇ ਜਾਂ ਅਣਸੁਖਾਵੀਂ ਹਾਲਤ ਹੋ ਜਾਣ ਤੇ ਵੀ ਆਪਣਾ ਧੀਰਜ ਨਹੀਂ ਗੁਆਉਂਦਾ, ਸਗੋਂ ਅਚਲ ਅਡੋਲ ਰਹਿ ਆਪਣਾ ਅਸੂਲ ਨਿਭਾਉਂਦਾ ਹੈ ਜਿਵੇਂ ਪਾਣੀ ਵਿਚ ਕਮਲ ਨਿਰਲੇਪ ਰਹਿੰਦਾ, ਜਿਵੇਂ ਸੂਰਜ ਸਭ ਥਾਂ ਕਿਰਨਾਂ ਸੁੱਟਦਾ ਹੋਇਆ ਵੀ ਨਿਰਦੋਖ ਰਹਿੰਦਾ ਤੇ ਧਰਮੀ ਹਲਾਂ ਕਹੀਆਂ ਨਾਲ ਖੋਦੇ ਜਾਣ ਤੇ ਵੀ ਚੁੱਪ ਸ਼ਾਂਤ ਰਹਿੰਦਾ ਹੈ। ਤਿਵੇਂ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਣੇ ਧੀਰਜ ਤੇ ਸਹਿਨਸ਼ੀਲਤਾ ਨੂੰ ਬਰਕਰਾਰ ਰੱਖਦਾ ਹੈ:—

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ
ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ (ਪੰਨਾ 272)

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ
ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ॥ (ਪੰਨਾ 272)

ਅਜੇਹਾ ਸੰਤੁਲਿਤ ਜੀਵਨ ਸੁਖਮਨੀ ਦਾ ਆਦਰਸ਼ ਹੈ। ਇਸਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਸਾਰੇ ਨੁਕਤੇ ਸਮਝਾਏ ਗਏ ਹਨ। ਇਹ ਗੱਲ ਨੋਟ ਕਰਨ ਵਾਲੀ ਹੈ ਕਿ ਸੁਖਮਨੀ ਸਾਹਿਬ ਕੋਈ ਖਟ ਸ਼ਾਸਤਰਾਂ ਵਾਂਗ ਕਿਸੇ ਵਾਧੂ ਦਾਰਸ਼ਨਿਕ ਵਾਦ ਵਿਵਾਦ ਵਿਚ ਨਹੀਂ ਪੈਂਦੀ ਤੇ ਨਾ ਹੀ ਰਾਮਾਇਣ ਜਾਂ ਮਹਾਂਭਾਰਤ ਵਾਂਗ ਕਿਸੇ ਲੰਮੀ ਲੜਾਈ ਦੀ ਗੱਲ ਛੇੜਦੀ ਹੈ। ਇਹ ਤਾਂ ਉਸਾਰੂ ਵਿਧੀ ਨਾਲ ਸਰਬ ਗੁਣ ਸਾਗਰ ਪ੍ਰਭੂ ਸਿਮਰਨ ਅਤੇ ਸਿਮਰਨ ਕਰਨ ਵਾਲਿਆਂ ਦੀ ਬਹੁਭਾਂਤੀ ਸਰੇਸ਼ਟ ਚਿਤ੍ਰਾਵਲੀ ਪੇਸ਼ ਕਰਕੇ ਸਾਡੇ ਮਨਾਂ ਨੂੰ ਪ੍ਰੇਰਤ ਕਰਦੀ ਹੈ ਕਿ ਪਦਾਰਥਕ ਕੀਮਤਾਂ ਨਾਲੋਂ ਅਧਿਆਤਮਕ ਤੇ ਇਖਲਾਕੀ ਕੀਮਤਾਂ ਵਧੇਰੇ ਮਹੱਤਵਪੂਰਨ ਹਨ ਅਤੇ ਇਨ੍ਹਾਂ ਦਾ ਮਨੁੱਖ ਨੂੰ ਸਦਾ ਅਨੁਸਰਣ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਅਜ ਭੌਤਿਕਵਾਦ ਤੇ ਬੁੱਧੀਵਾਦ ਆਪਣਾ ਦਮ ਤੋੜ ਬੈਠਾ ਹੈ। ਯਥਾਰਥਵਾਦੀ ਰੁਚੀਆਂ ਵਿਚ ਗ੍ਰਸਤ ਅਜੋਕਾ ਮਨੁੱਖ ਤ੍ਰਿਸ਼ਨਾ ਦੇ ਮਾਰੂਥਲ ਵਿਚ ਭਟਕ ਰਿਹਾ ਹੈ। ਵਿਗਿਆਨੀ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਤਬਾਹਕਾਰੀ ਸਮਾਨ ਪੈਦਾ ਕਰਕੇ ਉਸਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਸ਼ਸਤ੍ਰਬਧ ਕਰੀ ਜਾ ਰਿਹਾ ਹੈ ਕਿ ਸਿਵਾਇ ਲੜਨ ਝਗੜਨ ਦੇ ਉਸ ਪਾਸ ਕੋਈ ਕੰਮ ਨਹੀਂ। ਪ੍ਰਮਾਣੂੰ ਬੰਬ ਉਸਦਾ ਵਧੀਆ ਖਿਡਾਉਣਾ ਹੈ। ਸਿਨਮਾ, ਟੀ ਵੀ, ਤੇ ਮੌਜੂਦਾ ਲੱਚਰ ਸਾਹਿਤ ਉਸਦੀ ਵਿਕਾਰੀ ਬਿਰਤੀ ਨੂੰ ਹੋਰ ਉਭਾਰ ਰਹੇ ਤੇ ਕੁਸ਼ਟੀ ਵਾਤਾਵਰਣ ਪੈਦਾ ਕਰ ਰਹੇ ਹਨ। ਇਸ ਸਾਰੇ ਅਸਾਧ ਰੋਗ ਦਾ ਇਲਾਜ '**ਸੁਖਮਨੀ ਨਾਮ ਅੰਮ੍ਰਿਤ**' ਦਾ ਨੁਸਖਾ ਦੱਸਦੀ ਹੈ ਜੋ ਤਨ ਮਨ ਦੇ ਰੋਗੀ ਇਨਸਾਨ ਨੂੰ ਮੁੜ ਸਿਹਤਮੰਦ ਕਰਨ ਲਈ ਸਮਰੱਥ ਹੈ।

ਇਹ ਬਾਣੀ ਸਿਦਕ, ਸਿਮਰਨ, ਸ੍ਰੇਸ਼ਟਾਚਾਰ, ਸੰਤੁਸ਼ਟਤਾ, ਸੁਹਿਰਦਤਾ, ਸਹਿਨਸ਼ੀਲਤਾ, ਤੇ ਸਹਜ ਦਾ ਸਬਕ ਸਿਖਾਉਂਦੀ ਸਾਨੂੰ ਸਾਵਧਾਨ ਕਰਦੀ ਹੈ ਕਿ ਅਸੀਂ ਸੁਖਮਨੀ ਵਾਲੇ ਪੈਗੰਬਰ ਦਾ ਸੰਦੇਸ਼ਾਂ ਅੱਜ ਵੀ ਪਾਲਣਾ ਹੈ ਕਿਉਂਕਿ ਇਸੇ ਗੁਣ ਸੰਗਮ ਵਿਚੋਂ ਸ਼ਕਤੀ ਦਾ ਸੰਚਾਰ ਹੋਣਾ ਹੈ। ਸਮਾਂ ਆਏਗਾ ਜਦੋਂ ਸ਼ਹਾਦਤ ਦੀ ਸ਼ਾਂਤ ਬੇਦੀ ਵਿਚੋਂ ਚੰਦ ਸੂਰਜ ਵਾਂਗ ਮੀਰੀ ਪੀਰੀ ਵਾਲੀਆਂ ਦੇਵੀਆਂ ਦਾ ਜਹੂਰ ਹੋਵੇਗਾ ਤੇ ਜ਼ਾਲਮ ਅੰਧੇਰਾ ਆਪਣੇ ਆਪ ਕਾਫੂਰ ਹੋ ਜਾਵੇਗਾ।

ਗੁਰਸਿੱਖੀ ਦੀ ਰਹਿਣੀ

ਪਿਛਲ ਰਾਤੀ ਜਾਗਣਾ, ਨਾਮੁ ਦਾਨੁ ਇਸ਼ਨਾਨੁ ਦ੍ਰਿੜਾਏ॥
ਮਿਠਾ ਬੋਲਣਾ ਨਿਵ ਚਲਣੁ, ਹਥਹੁੰ ਦੇ ਕੈ ਭਲਾ ਮਨਾਏ॥
ਥੋੜਾ ਸਵਣਾ ਖਾਵਣਾ, ਥੋੜਾ ਬੋਲਣੁ ਗੁਰਮਤਿ ਪਾਏ॥
ਘਾਲਿ ਖਾਇ ਸੁਕ੍ਰਿਤ ਕਰੈ, ਵਡਾ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ॥
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਂਵਦੇ, ਰਾਤਿ ਦਿਹੈਂ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਏ॥
ਸਬਦ ਸੁਰਤਿ ਪਰਚਾ ਕਰੈ, ਸਤਿਗੁਰ ਪਰਚੈ ਮਨ ਪਰਚਾਏ॥
ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਵਲਾਏ॥੧੫॥(੨੮)

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How I Become Kirtania of the Guru

- G.P. Nanda

(This is a true story of a firm faith of a mother of a Hindu officer, who had sincerely prayed for a son, and entered into convenant with the Guru to make him a 'Guru Ka Kirtania,' if He granted her the boon of a son. How Guru Nanak created all the circumstances, in spite of various odds, is mentioned in this (auto)-biographical sketch).

I sing 'kirtan' because my mother had wished it. She said, I was born after my five sisters, She used to go to Sri Panja Sahib regularly on every full moon, praying to the Guru for the boon of a son. My grand-father used to taunt my mother, 'the more you go to Panja Sahib, the more the number of daughters would be pouring in." My mother would reply mildly but firmly, "the same Guru Nanak will one day bless me with a son." Her monthly 'yatras' became more regular and stern. Quite often, she would spend the nights outside on gravel heaps of the Gurdwara under construction, after doing sewa in the langer during the day. She had only one wish - to get a son. She entered into convent one day with Guru Nanak, that she would make his son 'guru-ka-kirtania' if the Guru blessed her with one. Impressed by the faith of my mother, my father also started doing 'simran' every morning. He gave up drinking and became a vegetarian.

When I was born, my mother took me to Panja Sahib and laid me in the shoes of 'Sadh Sangat.' Then she asked the manager the price for the baby so that she could purchase him from Guru Nanak's Durbar with whose blessings, the son was borne to her. The manager and 'granthi' were surprised at such a request. But who could pay a price of Guru Nanak's gift! My mother left it to Guru Nanak to mould the child as He wished.

When I was three year's old sitting in the lap of my mother in a 'gurdwara' through a gurpurb kirtan programme, the ragis who had been observing the movements of my hands and head intune with the 'alap, sur and tal' of the 'kirtan', said to my father, "the boy shows promise of Guru's kirtania. My father kept this in view and took me to the 'granthi' at the age of ten to be initiated into 'kirtan.' He taught me 'sa-re-ga' and a few 'shabads.' Myself obsessed with a yearning to

become kirtania, I began to practice 'sargam' at home on the harmonium to the exclusion of any hobby. I kept on practising regularly after the school hours. On one Sunday I recited my first - kavita - "Kalghi dian chamkan niarian ne" - on harmonium in the gurdwara, in the then popular tune of "Kankan dian faslan pakian ne."

Being first time on the stage, I completed the song with great difficulty, with tears flowing down my eyes in joy of my successful debut. Therefore I started sitting on the stage daily at 'Asa-di-Var' and trying to follow the keys on the harmonium as played by the 'ragis.' I was then in the 5th class in the Khalsa School when I started chanting 'Asa-di-Var' when other students were still learning 'Japji.' I used to attend 'Asa-di-Var' daily in the gurdwara I used to lead Shabad kirtan while others followed. About this time, my elder sister who was in 7th Class started memorising 'Sukhmani' I used to sleep with my father who would get up early morning at 4 a.m. and after a cold bath, would chant 'Sukhmani' and I sat listening. On eve of 'gurpurb' we would get up early to rush to the gurdwara at 3 a.m. so as to take a place near the stage to listen the divine 'kirtan.' I used to be given time to recite 'kavitas' composed by me. My father also gave me basic knowledge in 'ragas.'

Our visit to Panja Sahib became a routine matter on all occasions, particularly on 'purnamashi' nights our street would hum with activity, in preparation for pilgrimage to Sri Panja Sahib. My mother used to give me dip in the holy sarovar. She used to apply 'charandhurl' on my forehead, the value of which I could hardly appreciate at that age. The day would be spent in real 'sewa' what a faith people had at that time and where this faith has suddenly disappeared now, I wonder!

After partition, we migrated to U.P (Uttar Pardesh). I started going to the town gurdwara daily for 'kirtan' as there was no one else to do the 'kirtan.' I privately appeared for Matric Examination for which I selected Examination centre at Simla, where one of my sister was residing. On my first visit to Simla gurdwara with my mother, I asked permission for singing a 'shabad.' I sang two shabads. Bawa Prem Singhji of Hoti Mardan was in the 'Tabya of Guru Granth Sahib.' After my performance Baba Ji called me and asked my whereabouts. Later he was the chief cause of my admission in the S.D. College Simla, for intermediate Studies. This gave me opportunity of remaining close to the great historian and savant of

God, and I had the good fortune of listening to his 'Katha' of Guru Granth Sahib. Every Sunday in the absence of 'ragis' I used to be called upon to sing 'shabads.' I used to do 'kirtan' of 'Asa-di-Var' and one of my class-mates and a close friend, used to play tabla.

Once Taradevi Army Camp asked for a 'kirtan jatha' from the gurdwara on occasion of a 'gurpurb.' There being none else, the gurdwara authorities asked us to go. We reached Taradevi by train and found no one to receive us. So we asked the Station Master if any one had come from the Army Camp. 'Yes' said the Station Master 'they are looking for 'ragis' who were supposed to arrive by the train.' We were just boys and hardly any resemblance of 'ragis'! Any way I cannot forget the enjoyment we had in that 'kirtan'. All the 'faujis' were also enjoying and singing with us.

During the years of my studies in Engineering College Agra, a friend of mine and I used to go to the local gurdwara every Sunday at 3 a.m. and attend full programme and sing some shabads or do 'Asa-di-Var' in the absence of ragis.

I joined Sindri Fertilizers as an apprentice after obtaining my degree in Engineering. There, new activities took birth. A number of boys and girls of 12 years age group started learning 'kirtan' and 'gurbani' and even giving programmes. On the eve of gurpurbs they used to put up beautiful programmes. It really gave me a good occupation and pleasure to train them. It was to be a gift for me in the years to come. Back in Nangal, a group of 200 boys and girls formed a 'Gurbani Baal Kendra,' learning 'gurbani' and holding competitions and programmes on all gurpurbs in various 'gurdwaras.' It was a real bliss for me as I always remained occupied and thinking of children's programmes. During this period I studied Sikh history and mastered many new 'gurbani' tunes.

I got married to a girl who was a devotee of Lord Krishna. My mother again played a great role here; She taught her Gurmukhi script and 'Sukhmani path.' In due course she could read 'Guru Granth Sahib.'

One winter morning I got up early, took bath and sat brooding over various problems including whether it would be, at all possible for my wife to sing kirtan with me. I started singing in tunes in vogue then. And so, my wife also took bath and sitting by my side began to sing in divine sweet voice, as if she had been singing with me for ages,

She learnt kirtan that very day, then and there. Thence onwards, she would sing occasionally with me in the 'gurdwara' and started singing shabad on 'gurpurbs.' She really became my 'kirtan' partner and my son (12) learnt tabla. And now by God's divine grace, she sings with me every Sunday in our small gurdwara and on every 'purb' celebrated here or anywhere around, where we are asked to attend, while my son plays on tabla with us. My heart fills with joy, every time in gratitude of my mother and Guru Nanak, for their kindness and grace, bestowed on us. They have given us a (wakhar) capital of divine business of our life. Every day we yearn for a life when day and night we would be singing and listening to 'kirtan' with nothing else to brother us.

(SEE GLOSSARY ON PAGE 29)

Courtesy 'Gurdwara Gazette'

Below is just one of the recipes which we will be featuring in Sewadar Monthly. This is to enable us to have better understanding of Punjabi Food.

KHEER

(RICE PUDDING)

(FOR 4 PEOPLE)

Short grain rice	2 oz (50 gm)
Milk	1½ pts. (900 ml)
Sugar	1 level tablespoon or to taste
Sultanas	1 oz. (25 g)
Almonds	10 blanched and chopped
Cardamom seeds	6 pods, finely crushed

Wash the rice thoroughly and put in the pan and pour over the milk. Stir thoroughly. Cook on a medium heat for half to three quarter hour until the rice is soft and creamy. Add the sugar and other ingredients. Mix well and leave to simmer for five minutes. Serve hot or cold as desired.

ਨਿਰਗੁਨ ਦੀ ਮਹਿਮਾਂ ਅਤੇ ਸ਼ਬਦ ਸੁਰਤ

- ਹਰਮਿੰਦਰ ਸਿੰਘ

ਧਰਤੀ ਦੀ ਫੁਲਕਾਰੀ ਉੱਤੇ,
ਸੂਰਜ ਕੱਢੇ ਪਿਆਰ ਕਸੀਦਾ।
ਪਵ੍ਣ ਇਸ ਤੇ ਸਰਗਮ ਗਾਵੇ,
ਬੱਦਲ ਹੱਸ ਹੱਸ ਪਾਵਣ ਗਿੱਧਾ।
ਅੰਬਰ ਤਾਰੇ ਜੱਗ ਮੱਗ ਕਰਦੇ,
ਤੱਕ ਤੱਕ ਨੂਰ ਖ਼ੁਦਾਈ,
ਕਾਦਰ, ਕੁਦਰਤ ਐਸੀ ਬਣ ਗਈ,
ਕਸਰ ਨਾਂ ਛੱਡੀ ਕਾਈ।

ਚੰਦ ਦਾ ਮੁੱਖੜਾ ਦੇਖ ਦੇਖ ਕੇ,
ਯਾਦ ਹੈ ਰੱਬ ਦੀ ਆਉਂਦੀ,
ਹੁਸਨਾਂ ਦਾ ਲਿਸ਼ਕਾਰਾ ਪੈਂਦਾ,
ਜੀਵਨ ਦੀ ਹੈ ਜੋਤ ਜਗਾਉਂਦੀ।

ਸਾਗਰ ਦੀਆਂ ਛੱਲਾਂ ਉੱਤੇ,
ਜੰਤੂ ਲੈਣ ਪੀਂਘ ਹੁਲਾਰੇ,
ਨੀਲਾ ਸਾਗਰ ਨੀਲਾ ਅੰਬਰ,
ਨੀਲਾ ਵਾਯੂ ਮੰਡਲ ਸਾਰੇ।

ਦੁਨੀਆਂ ਦੀ ਹਰਿਆਵਲ ਅੰਦਰ,
ਦਿਸਦੇ ਰੱਬ ਦੇ ਰੰਗ ਨਿਆਰੇ।
ਸੁੰਦਰ ਫੁੱਲਾਂ ਮਹਿਕਾਂ ਉੱਤੇ,
ਪੰਛੀ ਚਹਿਕਦੇ ਫਿਰਨ ਪਿਆਰੇ।

ਪੱਤੇ, ਪੱਤੇ, ਵਿਚ ਤੂੰ ਵੱਸਦਾ,
ਲੋਕਾਂ ਭਰਮ ਨਾਂ ਜਾਵੇ,
ਬਹਿਸ ਬਹਿਸ ਕੇ ਪੰਡਤ ਹਾਰੇ,
ਕੁੱਝ ਵੀ ਹੱਥ ਨਾ ਆਵੇ।

ਬ੍ਰਹਮਾਂ, ਵਿਸ਼ਨ, ਮਹੇਸ਼ਾਂ ਤਾਈਂ,
ਤੂੰ ਹੀ ਸਿਰਜਨ ਹਾਰਾ,
ਤੂੰ ਹੀ ਮਾਰ ਜਵਾਲੇ ਦਾਤਾ,
ਤੂੰ ਹੀ ਪਾਲਣਹਾਰਾ।
ਤੂੰ ਹੀ ਅਰਸ਼ੀਂ ਤੂੰ ਹੀ ਫਰਸ਼ੀਂ,
ਤੂੰ ਹੀ ੧ਓਅੰਕਾਰਾ,

ਸਰਗੁਨ, ਨਿਰਗੁਨ ਸੁਨ ਸਮਾਧੀ,
ਤੂੰ ਹੀ ਕਰੇਂ ਪਸਾਰਾ।
ਤੂੰ ਹੀ ਰਾਜਾ ਤੂੰ ਹੀ ਪਰਜਾ,
ਤੂੰ ਹੀ ਵਿਚ ਦਰਬਾਰਾਂ ਦੇ,
ਤੂੰ ਹੀ ਤੋਲ ਤਰਾਜੂ ਬਣ ਕੇ,
ਹਿਸਾਬ ਕਰੇਂ ਸਰਕਾਰਾਂ ਦੇ।

ਘਰ ਘਰ ਵਿਚ ਤੂੰ ਲਾਡ ਲਡਾਵੇਂ,
ਬਣ ਕੇ ਸਜਨ ਬੇਲੀ,
ਭਰ ਭਰ ਮੁੱਠਾਂ ਰਿਹਮਤ ਵੰਡੇਂ,
ਬਣ ਕੇ ਗੁਰੂ ਤੇ ਚੇਲੀ।
ਤੂੰ ਹੀ ਬੇਦ ਕਤੇਬਾਂ ਅੰਦਰ,
ਖ਼ੁਸ਼ੀਆਂ ਸਰਬ ਵੀਚਾਰਾਂ ਅੰਦਰ,
ਕੂੰਜਾਂ ਦੀਆਂ ਡਾਰਾਂ ਅੰਦਰ,
ਮਾਤ ਗਰਬ ਦੇ ਪਿਆਰਾਂ ਅੰਦਰ।

ਤੇਰਾ ਚੱਕ੍ਰ ਚਿਹਨ ਨਾਂ ਕੋਈ,
ਰੂਪ ਰੰਗ ਤੇ ਭੇਖ ਨਾਂ ਕੋਈ,
ਸੰਤਾਂ ਭਗਤਾਂ ਨੇ ਬੱਸ ਕੀਤਾ,
ਜੀਵਨ ਮੁਕਤ ਕਹਾਵੇ ਸੋਈ।

ਸੋਹਣੇ ਮੌਸਮ ਰੰਗਾਂ ਅੰਦਰ,
ਜੀਵਨ ਨੂੰ ਕੋਈ ਰੰਗ ਚੜ੍ਹਾਵੇ,
ਕੋਈ ਮੌਜ ਬਹਾਰਾਂ ਵਿਚੋਂ,
ਰੱਬੀ ਰੰਗਤ ਲੱਭ ਲਿਆਵੇ।
ਕੋਈ ਸੱਤ ਰੰਗੀ ਪੀਂਘ ਤਾਈਂ,
ਆਪਣੇ ਰੂਹ ਦੀ ਬਾਜੀ ਲਾਵੇ,
ਕੋਈ ਬ੍ਰਹਿਮੰਡੀ ਰੂਹਾਂ ਵਿਚੋਂ,
ਅੰਮ੍ਰਿਤ ਬੂੰਦਾਂ ਕੱਢ ਲਿਆਵੇ।
ਕੋਈ ਅੱਗ ਨੂੰ ਠੰਢੀ ਕਰਕੇ,
ਆਪਣੇ ਹਿਜਰ ਦੀ ਪਿਆਸ ਬੁਝਾਉਂਦਾ,
ਕੋਈ ਬਸੰਤੀ ਚੋਲਾ ਪਾ ਕੇ,
ਸਵਰਗਾਂ ਨੂੰ ਹੈ ਕੋਲ ਬਲਾਉਂਦਾ।

ਕੋਈ ਕਿਸੇ ਦੀ ਛਾਵੇਂ ਬੈਠਾ,
ਆਪਣੇ ਮੰਨ ਦੀ ਉਮਰ ਵਧਾਵੇ,
ਕੋਈ ਕਿਸੇ ਨੂੰ ਜੀਵਨ ਦੇ ਕੇ,
ਸਿਫਤ ਸਲਾਹ ਅਮਰਾ ਪੱਦ ਪਾਵੇ।

ਕੋਈ ਆਪਣੇ ਮਨ ਦੀਆਂ ਪੀੜਾਂ,
ਰੂਹ ਦੀ ਰੱਗ ਵਿਚ ਪਾਈ ਜਾਵੇ,
ਦੇਹੀ ਰੋਗ ਲਗਾ ਕੇ ਬੈਠਾ,
ਹੀਰਾ ਜਨਮ ਗੁਆਈ ਜਾਵੇ।

ਕੋਈ ਆਪਣੇ ਕੰਨ ਪੜਵਾ ਕੇ,
ਸਿਰ ਦੀਆਂ ਜਟਾਂ ਵਧਾਈ ਫਿਰਦਾ,
ਕੋਈ ਪ੍ਰਬਤ ਦੀ ਚੋਟੀ ਉੱਤੇ,
ਰੱਬ ਦੀ ਧੂਣੀ ਲਾਈ ਫਿਰਦਾ।

ਕੋਈ ਕਿਸੇ ਦੀ ਸ਼ੈਹ ਦੇ ਉੱਤੇ,
ਆਪਣੀ ਡੌਰ ਲਗਾਈ ਫਿਰਦਾ,
ਸਵਾਸਾਂ ਦੀ ਉਹ ਤਾਣੀ ਤਣਕੇ,
ਦਿਨ ਦੀ ਰਾਤ ਬਣਾਈ ਫਿਰਦਾ।

ਲੋਕੀ ਕਰਮਾਂ, ਕਾਂਡਾਂ, ਅੰਦਰ,
ਜੰਤਰ, ਮੰਤਰ, ਤੰਤ੍ਰ ਪੜ੍ਹਦੇ,
ਜਾਤ ਪਾਤ ਦਾ ਕੋੜ੍ਹ ਹੈ ਲੱਗਾ,
ਕੋਈ ਨਾ ਸਮਝੇ ਕੀ ਹੈ ਕਰਦੇ।

ਊਚ ਨੀਚ ਦਾ ਭਰਮ ਨਾਂ ਜਾਵੇ,
ਹੁੰਦੀ ਫਿਰਦੀ ਮਾਰਾ ਮਾਰੀ,
ਹਰ ਕੋਈ ਕਹਿੰਦਾ ਯਾ ਐ ਰੱਬਾ,
ਬਖਸ਼ ਦਈ ਸਾਨੂੰ ਸਰਦਾਰੀ।

ਨਾਂ ਰੱਬ ਕੱਲੇ ਕਾਂਸ਼ੀ ਵਸਦਾ,
ਨਾਂ ਉਹ ਵਿਚ ਮਦੀਨੇ,
ਜਰੁਸੱਲਿਮ ਤੇ ਨਾਂ ਨਨਕਾਣੇ,
ਵੈਟੀਕਨ ਤੇ ਨਾ ਹੀ ਚੀਨੇ।

ਮਜ਼ਹਬਾਂ ਧਰਮਾਂ ਨਾਮਾਂ ਉੱਤੇ,
ਲੱਖਾਂ ਕਰਦੇ ਫਿਰਨ ਤਮਾਸ਼ੇ,
ਆਪਣਾਂ ਉੱਲੂ ਸਿੱਧਾ ਕਰਕੇ,
ਭੇਸ ਬਦਲਦੇ ਸਾਰੇ ਪਾਸੇ।

ਭਗਤੀ, ਸ਼ਕਤੀ, ਨਾਮ ਤੋਂ ਮਿਲਦੀ,
ਨਾਮਾਂ, ਸੰਤ ਸਿਪਾਹੀ ਹੈ,
ਬਲੁ ਆਵੇ ਤੇ ਬੰਧਨ ਛੁਟੇ,
ਨਾਮ ਸ਼ਬਦ ਅਲਾਹੀ ਹੈ।

ਹਰ ਫੁਰਨੇ, ਦੀ ਸੋਚ ਦੇ ਅੰਦਰ,
ਚੜ੍ਹਦੀ ਨਾਮ ਖੁਮਾਰੀ ਹੈ।
ਰਸ ਭਿੰਨੀ, ਟਰਨਾਹਟ ਮਸਤੀ,
ਸਹਿਜ ਅਨੰਦ ਪਿਆਰੀ ਹੈ।

ਐ ਧਰਮੀਂ ਤੈਂ ਧਰਮ ਕਮਾਉਣਾ,
ਗਿਆਨ ਖੰਡ ਦਾ ਜਾਮਾਂ ਪਾ,
ਸਰਮ ਖੰਡ ਦਾ ਅੰਮ੍ਰਿਤ ਪੀ ਕੇ,
ਕਰਮ ਖੰਡ ਵਿਚ ਸੱਚ ਕਮਾ।

ਈੜਾ, ਪਿੰਗਲਾ, ਸੁਖਮਨਾਂ ਉੱਤੇ,
ਦਸਵੇਂ ਦੁਆਰ ਦੀ ਚੋਟੀ ਹੈ,
ਖੰਡ, ਮੰਡਲ, ਵਰਭੰਡਾਂਹ ਉਥੇ,
ਪ੍ਰਮ ਪੁਰਖ ਦੀ ਕੋਠੀ ਹੈ।

ਸ਼ਬਦ ਗਿਆਨ 'ਚ ਸੁਰਤ ਚੜ੍ਹਾ ਕੇ,
ਭੰਵਰ ਗੁਫਾ ਮੁਰਲੀ ਝੁੰਨਕਾਰ,
ਧੁੰਨ 'ਚ ਧਿਆਨ ਮਾਨ ਸਰੋਵਰ,
ਸ਼ਬਦ ਕਰੇ ਭਵਜਲ ਤੋਂ ਪਾਰ।

ਬਬੇਕ ਬੁੱਧੀ ਤ੍ਰੈਕੁੱਟੀ ਅੰਦਰ,
ਸੁੰਨ ਸਮਾਧੀ ਲਾਵੇ ਉਹ,
ਪ੍ਰੇਮ ਰੱਸ ਵਿਚ ਨਿਰਗੁਨ ਮਿਲਦਾ,
ਜੋ ਖੋਜੇ ਸੋ ਪਾਵੇ ਉਹ।

ਅਨਹਦ ਸ਼ਬਦ ਵਿਚ ਰਾਮ ਜੱਪ ਕੇ,
ਨਿਜ ਘਰਿ ਧੁੰਨ ਲਗਾਈ ਜਾ,
ਹਰਮਿੰਦਰ ਸਿੰਘ, ਨਾਭਿ ਕੰਵਲੁ ਵਿਚ,
ਸੱਭ ਦੀ ਅਲੱਖ ਜਗਾਈ ਜਾ।



ONE OF OUR READER'S MESSAGE FROM DERBY

Dear Editor,

I thank you for September Issue of Sewadar Monthly. I found it very informative as being English and not yet being able to understand Punjabi, your magazine is very helpful to me as there is always more to learn about Sikhism and Indian culture. I have enclosed a hymn by Namdev which you may like to publish as this have given me much pleasure and comfort. I would like others to share.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.

Jaswant Kaur

Jaswant Kaur is one of our dedicated subscriber to the magazine, she has embraced Sikhism recently. Below is a translated Shabad sent by her. She wishes to show her inspiration for Guru Granth Sahib Ji through the Shabad written by Bhagat Namdev Ji.

SHABAD BY BHAGAT NAM DEV JI

As water is dear to the traveller in Marwar, and the
creeper to the camel: As the huntsmans bell at night
is dear to the Hind, so is God to my soul. Thy name is beautiful,
thy form is beautiful, very beautiful thy colour, O my God,
as rain is dear to the earth, as the odour of flowers is dear to
the Bumble Bee: As the mango is dear to the Kokil,
so is God to my soul. As the sun is dear to
the sheldrake, as the lake of Mansarowar is dear to the swan:
As the husband is dear to the wife, so is God to my soul.
as milk is dear to the child, as a torrent of rain to
the mouth of the chatrik: as water is dear to the fish,
so is God to my soul. All Penitents, Sidhs and Munis seek God,
few have Him. As thy name is dear to all creation, so is
Bithal to Namas heart.

(Page 693 - Guru Granth Sahib Ji)

★ Bithal is another name for God.

KABADDI

Kabaddi is a typical Punjabi game played in the Punjab States of both India and Pakistan. Where ever the Punjabis have gone to make a living they have taken the game of Kabbadi with them. The game is now a days played among the Punjabis in the sports fields and parks of England, Canada, Kenya, Malaysia and Singapore. This unique sport has just been given full status in the Asian Games in Peking, China.

The people who hail from their part of sub-continent, are familiar with it by the name of 'Kaudi' rather than 'Kabaddi'. It is a very stimulating and vigorous game and is particularly popular amongst the villagers. It requires hard physical exercise and is a relaxation from the day's work. Kabaddi is a team sport, which appears to be the simplest and most cost effective sport in the world. You do not need even a pair of shoes.

How do they play it (Method 1 - The Origional Way)

1. They play it where ever they like; provided thay can find reasonable size open rectangular space with a centre line and 4 boundaries marked (by stones possibly or just drawn)

2. There are two teams with an equal number of players on each side, and there is no limit to the numbers. They must however not be too few (say less than five) otherwise it will not be much fun.

3. Each team chooses a captain, and each player in the team is given a number which is unknown to the players on the opposite side. Having agreed to the side of the field which each team will occupy, the players spread themselves out on their side of the centre line within the rectangle.

4. By toss of a coin (or otherwise) they decide which team begins the game. Player No. 1 team 'A' walk or preferably runs across the line into the opponents area chanting the word 'Kabaddi, Kabaddi, Kabaddi,' (or Kaudi, Kaudi etc. or for short di, di ...), remaining watchful, looking this way and that way, and endeavour to touch as many people as possible in team 'B' before losing his breath. The players in team 'B' try to dodge this player running here and there but, without stepping outside the marked area. The players who are **touched** by this player are declared OUT and so are those, who

while trying to dodge or run away from him, happen to **step outside.**

On the other hand, as player No. 1 enters the opponent's area, players in the team 'B' including those whom he has touched, try to block this player retreat, and try to stop him from going to his area holding him bodily if possible and make him lose his breath. This player has of course try to struggle his way out. In so doing, he may throw himself out on to the ground and stretch his arms out in order to touch the dividing line at least. If team 'B' succeed in preventing him from going back to his side, **he** is OUT; and also all those people in team 'B' whom he had touched earlier or those who had stepped outside, have a right to come back and carry on playing on their side.

It is then the turn of player No. 1 in team 'B' (or No. 2 if No. 1 is already out, and so on) to go and play similarly in Area 'A'. the game continues until all the players in either team are OUT. Finally, the team which had the least number of people out is the winner.

Method 2 - International (as in Asian Games in Peking - Sept. 1990 - *FROM DAILY TELEGRAPH - 26.9.90***)**

Kabaddi is played on a field measuring 12.5x10 metres with seven people on each side, one of whom is called a raider whose role is to try to penetrate the opponent's path, continuously shouting 'Kabaddi' and then try to touch slap or kick a member of opposing side before returning safely to the home front. Two 20 minute halves are played.

That, though, is only basic explanation, for there are numerous ways of scoring points. If, for example, the defending team brings the raider down, they get one point, but if, in trying to do so, they touch him and he escapes, the attacked side gains five points.

It can be summarised by saying Kabaddi is a mixture of Rugby but without the ball, wrestling and sophisticated version of tag, which required the strength and stamina. This sport is gaining popularity over the world and even countries like Japan are competing in Kabaddi at the Asian Games.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥
ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ - ਪੰਨਾ 1349

SUNDRI

(Continued)

Camping on the outskirts of the jungle, Lakhpat waited for a chance to attack, but unfortunately got none. The brave Sikhs, following their guerrilla tactics, used to emerge out of the jungle at dead of night and attack the forces of Lakhpat. They decimated thousands of his soldiers, looted their bullets, rifles, weapons, food and fodder; before dawn they vanished in the jungle. Their rations of food and medical aid were limited, but even so Sundri, Dharam Kaur and traditional physicians *(vaids)* with the Sikh soldiers were able to bandage and take care of their wounded brothers.

The silent but mighty attacks of Sikhs were so sudden and devastating that the enemy's forces were confounded. If they reinforced a place which they thought the Sikhs would attack, then the latter would ignore or avoid that point; they would attack a weak spot like lightening. Bijla Singh and other Sikh spies would under difficult disguises enter the enemy's line, but the enemy could not detect or apprehend them. One day a Sikh spy was caught; Lakhpat got him tied to a tree and was burnt alive. That night Bijla Singh alone carried out a severe reprisal. At mid-night he found an opportunity to set fire to the enemy's arsenal and then he slipped away. That fire did extensive damage to the enemy's armoury, and ammunition worth many thousands of rupees was destroyed. The explosion of the arsenal took a heavy toll of enemy; many soldiers were killed and many more were grievously wounded. Next day Lakhu got a letter to the following effect: "The Sikhs are fighting for the good of the subjects, while you as an oppressor are destroying your own troops. Beware of God's punishment."

Quite some time passed in this manner. Lakhpat's army suffered a great loss and his expenditure increased tremendously, yet no one cared, for he had the emperor's treasury to support his expedition. On the other hand, the food and water of the Khalsa was exhausted; the birds of the lake were also finished off and there was no animal left in the jungle for hunting. Thousands of soldiers had to be fed but the animals do not multiply so soon. Even the scanty supply of jungle fruits came to an end. The ammunition had been exhausted. On the other hand, Lakhpat's troops were kept on alert at night; during the

nightly raids the Sikhs got very little; the weather became severe. It was a very critical period, but the Khalsa never lost their spirits, and with the hope in the Guru survived on roots of trees.

One night, while the Sikh council was in session, Bhai Binod Singh arrived. He decleared: "The Guru has appeared through the trees." Karora Singh asked him: "Tell us, how." He answered: "Your provision supplier *(Modi)* has arrived, Diwan Kaura Mal has sent adequate supplies."

Sham Singh: "But where are the supplies."

Binod Singh: "Let me tell you. Diwan Kaura Mal gets all the news from the Lahore government. Hearing of the difficult food-situation of the Sikhs, he has despatched cart-loads of wheat flour and other commodities under the charge of Bania (merchant). The latter is proceeding towards the foot of the hills. He has camped about two miles away from the lake. Nobody knows who he is." Hearing this, Sardar Kapur Singh said: "This brave man - Kaura Mal - is our great good friend. He always comes to our aid in difficulties. He is a real well-wisher of the Sikhs. Being such a big official in the government of our enemies, he loves us as much as the body loves the soul." Sher Singh declared: "This man has a great foresight and anticipates correctly. Judged by the spirit and character of the Khalsa, he feels that the Sikhs will one day definitely rule over the land and, therefore, desires that they should get strong and quickly end the rule of the tyrants."

Sham Singh: "Probably you do not know all. Kaura Mal is a devoted Sikh of the Guru, a Sahajdhari (slow-adopter) Sikh, a liberal Sikh. He lives in this fashion (unbaptised and without hair) so that he may be able to help the Panth in difficult times. That is why he is called *Mitha Mal (sweet person)* in place of *Kaura Mal (bitter person).* He is a true friend of the Sikhs and does not want the foreign Pathans and raiders to consolidate their hold on the country."

Binod Singh: "May I tell you one of his acts of bravery, O brother. Shahpur or may be it is Nazimpur - I cannot recollect the exact name - was attacked by a royal army three times; every time it returned defeated. The fourth time, Kaura Mal was given this charge and he led the expedition. His troops camped about four miles away from the city. Kaura Mal, disguised as a *faqir* (mendicant) went to the city alone. The ruler of the city and two other persons were playing

chess in a garden. Kaura Mal went there but none of them either responded or even looked at him. After standing for a minute or so, Kaura Mal suddenly jumped on the bed-stead (Palang) and knocked down the ruler (*Nizam*) and sitting on his chest put his dagger against his chest. All were amazed at the daring act of the *faqir*. Then Kaura Mal declared in a rage: "Listen to me carefully. If any one attacks me, I will kill the ruler (*Nizam*) and therefore your attack on me will be in vain. You know Diwan Kaura Mal has led the expedition against you."

The *Diwan* (minister) of the ruler *(Nizam)* replied: "So what does it matter? Kaura Mal is camping four miles away. Tomorrow, we shall fight and defeat him." The *faqir* said: "Now the fact of the matter is that if you even touch me, I shall thrust my dagger into the ruler's chest. I have already placed my weapon there; I have just to push it in. If I die, I care not for my sacrifice for Diwan Kaura Mal. Thousands of men like me are waiting at his door. Now, you must carry this bed-stead - as it is with your Nizam - to the door of the tent of Diwan Kaura Mal. There you talk to him. I do not want anything else. I give you my word that I shall bring you back safe to this place and nobody will ever harm you."

So great was the effect of this sudden attack by the *faqir* and the charisma of Kaura Mal's personality that none of them could think of anything. Overcome by fear, they immediately carried the bed-stead as instructed to the camp. As they approached to the tent of Diwan Kaura Mal, the *faqir* jumped into the tent. Changing his dress and with great pomp, he came out to meet the ruler and his associates. He greeted the ruler and led him with great respect inside his tent. The army had by then surrounded the tent. In short the Diwan's sweetness of tongue and persuasive diplomacy had such a great effect that the ruler agreed to sovereignity of the Lahore government and made a treaty on those terms and paid his tribute in cash. The ruler then inquired about the spy who had caught him so helplessly in the garden and without shedding a drop of blood brought him to the Diwan, for he would like to reward the spy with the grant of a village. The Diwan told him that Kaura Mal could not be brought into his presence. Thus the expedition was quite successful. The reputation of Diwan Kaura Mal rose high because he had won a victory without shedding even a drop of blood. Dip Singh 'Shahid' said: "This is an event of great diplomacy, courage and glory. This stupid Lakhu has none of these qualities. He is a tyrant and an obstinate man."

Binod Singh: "Diwan Kaura Mal, on his return from the expedition, did justly decide an unusual dispute. There were two sisters-in-law, one had a buffalo and the other had a sheep. The first sister.in-law was a spendthrift and she never cared to save any milk or butter. The second sister-in-law was prudent and she hoarded half a Kacha maund of butter which she made out of surplus sheep-milk. The first sister-in-law stole that butter and used it. When the second sister-in-law came to know of it, she quarrelled with her. Thereafter they came to the ruler but all said it was impossible for a woman with a buffalo to steal the butter of another lady having just a sheep. Secondly how could half a Kacha maund of butter (about 18 kilos) be collected from the milk of one sheep? However, no wise man ever investigated deeply in this case. One day Diwan Kaura Mal while on tour camped near this village. The truthful sister-in-law greatly agitated came to him and cried out for justice. The Diwan told them to go to the nearby lake and bring five lotus flowers each for him. He also sent a man after them with instruction that he should not allow the women to wash their feet

To be continued

ਨਾਮ ਦੀ ਪਾਰਸ-ਕਲਾ

ਮੁਖ ਰਸਨਾ ਦੁਆਰਾ ਅੰਮ੍ਰਿਤ ਨਾਮ ਜਪਣ ਕਰਿ ਪਾਰਸ-ਕਲਾ ਵਰਤ ਜਾਂਦੀ ਹੈ। ਇਹ ਪਾਰਸ-ਕਲਾ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਦੀ ਰਟਨ ਤਾਰ ਦੁਆਰਾ ਰਸ-ਵਿਗਾਸ ਉਪਜਾਉਂਦੀ ਹੈ। ਜਿਉਂ ਜਿਉਂ ਰਸਨਾ ਕਰਿ ਗੁਰਮਤਿ ਨਾਮ ਰਟੀਦਾ (ਜਪੀਦਾ) ਹੈ, ਤਿਉਂ ਤਿਉਂ ਰਸ-ਜੋਤਿ ਪ੍ਰਗਾਸ ਦਾ ਖਿੜਾਉ ਵਧੇਰੇ ਤੋਂ ਵਧੇਰੇ ਹੁੰਦਾ ਚਲਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਰਸ-ਜੋਤਿ ਪ੍ਰਕਾਸ ਕਰਿ ਹੀ ਸੁਆਸ-ਅਭਿਆਸੀ-ਨਾਭ-ਪਵਨ ਦਾ ਅਰਧ ਉਰਧੀ ਖੰਡਾ ਖੜਕਾਣ ਲਗ ਪੈਂਦਾ ਹੈ। ਨਾਮ ਦਾ ਇਹ ਰਸ-ਵਿਗਾਸ, ਅਨਿਕ ਤ੍ਰੰਗੀ ਨਾਮ ਅਭਿਆਸ ਕਰਨ ਦੀਆਂ ਸਹਿਜ ਜੁਗਤੀਆਂ ਆਪੋਂ ਹੀ ਸਿਖਾਈ ਜਾਂਦਾ ਹੈ। ਏਥੇ ਆ ਕੇ ਇਕ ਨਿਮਖ ਭਰ ਦਾ ਅਟਕਾਉ ਨਹੀਂ ਹੁੰਦਾ ਅਤੇ ਇਕ ਖਿਨ ਭੀ ਨਾਮ ਅਭਿਆਸ ਬਿਹੂਣ ਬਿਰਥੀ ਨਹੀਂ ਜਾਂਦੀ। ਪ੍ਰੰਤੂ ਤੋਰਾ ਪ੍ਰਿਥਮ ਰਸਨਾ ਦੁਆਰਾ ਨਾਮ ਰਟਨ ਤੋਂ ਹੀ ਤੁਰਦਾ ਹੈ। ਸਭ ਫਲ ਇਸ ਨਾਮ ਰਟਨ ਨੂੰ ਹੀ ਲਗਦੇ ਹਨ। ਰਸਨਾ ਦੁਆਰਾ ਨਾਮ ਜਪਣ ਪ੍ਰਥਾਇ ਗੁਰਬਾਣੀ ਵਿਖੇ ਥਾਉਂ ਥਾਈਂ ਗੁਰ-ਪ੍ਰਮਾਣ ਮਿਲਦੇ ਹਨ। ਹਾਂ! ਆਮ ਸੰਸਾਰੀਆਂ ਦਾ ਫੋਕਟ ਰਟਨ ਗੁਰ ਦੀਖਿਆ ਬਿਹੂਣ, ਗੁਰਮਤਿ ਨਾਮ ਗੁਰੂ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੋਏ ਬਿਹੂਣ, ਐਵੇਂ ਬਿਰਥਾ ਹੀ ਜਾਂਦਾ ਹੈ। ਗੁਰਵਾਕ ਹੈ:—

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨ ਤੁਲਿਆ ਜਾਇ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਿਤੈ ਨ ਲਇਆ ਜਾਇ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭੇਦਿਆ ਇਨ ਬਿਧਿ ਵਸਿਆ ਮਨਿ ਆਇ॥੧॥੧੯॥

ਪੰਨਾ ੫੫੫

ਇਸ ਗੁਰ-ਪ੍ਰਮਾਣ ਤੋਂ ਸਾਫ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਕੈ ਸ਼ਬਦ ਦੁਆਰਾ ਭੇਦੇ ਜਾਣ ਕਰਿ ਹੀ ਨਾਮ ਮਨ ਵਿਚ ਵਸਦਾ ਹੈ। 'ਗੁਰ ਕੈ ਸ਼ਬਦ' ਤੋਂ ਭਾਵ ਗੁਮੰਤ੍ਰ ਗੁਰਮਤਿ ਨਾਮ ਹੈ। 'ਭੇਦਿਆ' ਪਦ ਨਿਸਚੇ ਕਰਾਉਂਦਾ ਹੈ ਕਿ ਗੁਰਮਤਿ ਨਾਮ ਗੁਰਮੰਤਰ ਅੰਦਰ ਪਾਰਸ ਕਲਾ ਹੈ, ਅੰਮ੍ਰਿਤ ਸ਼ਕਤਿ ਹੈ। ਇਸ ਭਾਵ ਨੂੰ ਅਗਲੇਰੇ ਗੁਰ-ਪ੍ਰਮਾਣ ਦ੍ਰਿੜਾਉਂਦੇ ਹਨ। ਯਥਾ:

ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ॥
ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ॥੩॥(੧੨॥੫੧)

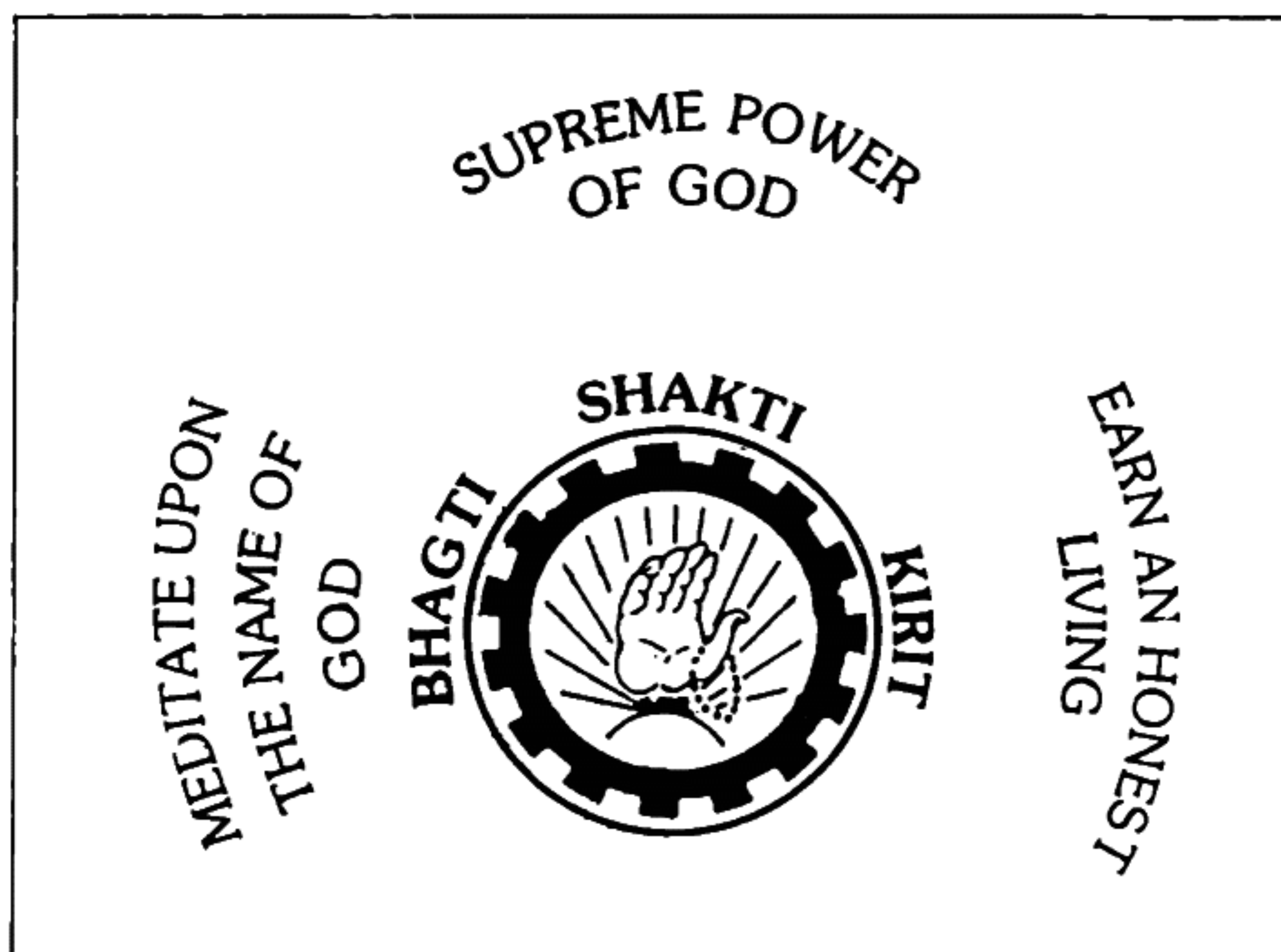
ਪੰਨਾ ੩੮੪

ਪਾਰਸ-ਕਲਾ ਵਰਤਾਉਣ ਹਿਤ ਸਮਰਥ ਹੋਣ ਕਰਿ, ਗੁਰਮਤਿ ਨਾਮ ਗੁਰਮੰਤਰ ਵਿਸਮਾਦ ਰੂਪ ਹੈ। ਗੁਰਮਤਿ ਨਾਮ ਦੀ ਐਸੀ ਅਚਰਜ ਸ਼ਕਤਿ-ਕਲਾ ਹੈ ਕਿ ਇਸ ਦਾ ਅਭਿਆਸੀ, ਇਸ ਮਾਇਆ ਰੂਪ ਕੱਜਲ ਕੋਠੜੀ ਵਿਖੇ ਰਹਿੰਦਾ ਹੋਇਆ ਹੀ ਇਸ ਦੀ ਲਿਬੇੜ ਰੂਪ ਕਾਲਸ ਤੋਂ ਅਲੇਪ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਪਾਰਸ ਪਰਤਾਪੀ ਗੁਰ-ਸ਼ਬਦ ਗੁਰਮੰਤਰ ਬਿਹੂਣ ਪ੍ਰਾਣੀ ਦੂਜੇ ਭਾਇ ਕਰਿ ਮੋਹਿਆ ਮੁਠਿਆ ਜਾਂਦਾ ਹੈ, ਜੈਸਾ ਕਿ ਗੁਰਵਾਕ ਹੈ:—

ਧਨ ਏਕਲੜੀ ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ॥
ਦੂਜੈ ਭਾਇ ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ ...॥੩॥(੪॥੧) ਪੰਨਾ ੨੪੪

(ਭਾ: ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਲਿਖਤ 'ਗੁਰਮਤਿ ਰਮਜ਼ਾਂ 'ਚੋਂ')

"SEWADAR JUNIOR"



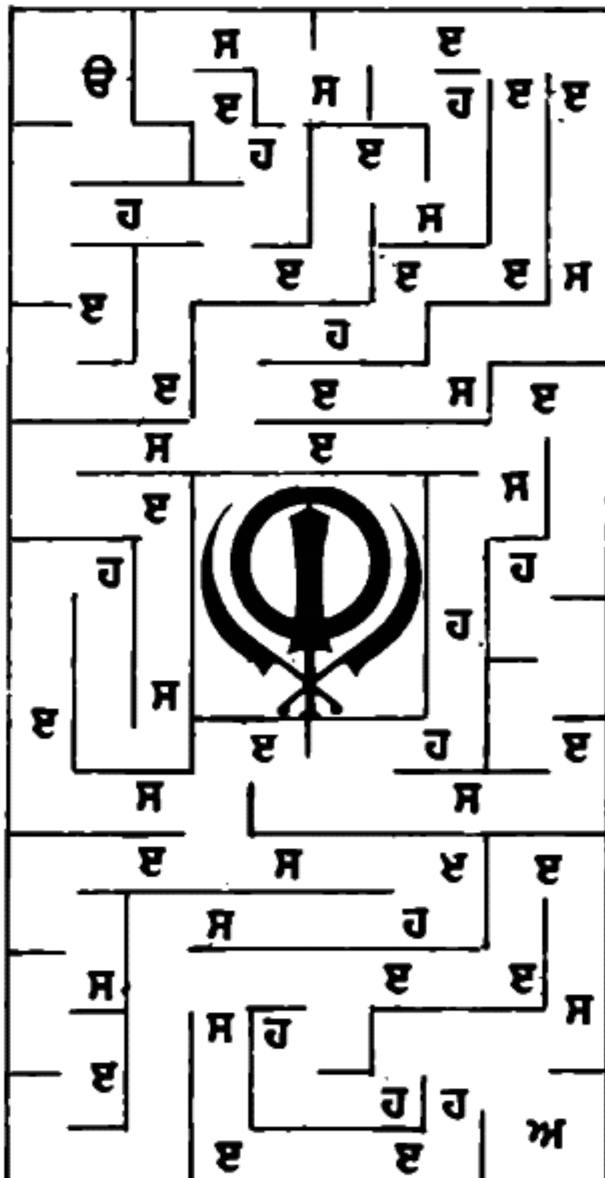
EDITORIAL

We hope you have settled into your new schools, classes and here we are settling into producing a special issue for the next month to celebrate the Birthday of our First Guru - The Founder of the Sikh Religion - Guru Nanak Devji.

We are still waiting for your last minute articles, puzzles, crosswords and wordsearches for the special issue. There will also be a page dedicated for the Punjabi Recipes in future issues. So send in your favorite recipes so that your fellow readers can understand and enjoy Punjabi (Indian) foods. (Vegetarian recipes only)

Editor: Ravninder Kaur Seyan

Mini Maze



KEY:

ੲ	=	1
ਸ	=	2
ਹ	=	3

Each obstacle along the maze's path carries a penalty (as shown in the key) Find your way from ੳ to ਅ gaining no more than 37 penalties in all.

Good Luck!

- By Sukhdev Singh Sihra - age 12

COMPETITION WINNER
(June 1990 Competition)

The winner was SUNITA PREET KAUR BIRDI (12 years old) from Southall, Middlesex.

This competition was to find 35 hidden words which were associated with Sikhism. A prize will be sent to you.

Guruship from Guru Angad Dev ji to Guru Ram Das Ji

- Ravninder Kaur

Rather than telling you a brief outline of the whole life of Guru Ram Das Ji, I would like to tell you how Guru Ji acquired the Guruship. Each year we celebrate his birthday and dismiss it with a load of chronological data, but this year it will be different.

Guru Amar Das Ji and Mata Ram Kaur had two daughters. Bibi Dani, the elder was married to Rama and Bibi Bhani to Ram Das. Both were devoted Sikhs and did their best to serve their father-in-law, but nonetheless some Sikhs were inquiring as to who Guru Ji liked better out of his two sons-in-law. Therefore Guru Amar Das Ji decided to test them publically.

At that time Guru Ji was constructing a bawli, a well with steps leading up to the level of water. He asked both of his sons-in-law separately to build him a platform to superwise the work and gave precise instructions about the size and shape of the platform. Guru Ji then left them to their tasks.

When both of the platforms were completed, Guru Ji came to inspect them, but he did not like either of the constructions. He asked of them to rebuild the desired platforms, but Rama was disappointed and agreed half-heartedly to tear his first attempt down. Ram Das however, willingly tore down his platform and began another one without malice.

Soon these platforms, too, were completed and Guru Amar Das Ji came to inspect. Again he was dissatisfied and asked them both to tear down the platforms and rebuild them again.

Ram Das agreed to do so, but Rama objected. "I did exactly as you told me, but nonetheless for you I will build it again."

So a third set of platforms were constructed and Guru Ji again inspected them. Again he was dissatisfied. He asked both of them to make a fourth set of platforms.

However, Rama refused, saying, that Guru Ji was getting old and did not know his own mind. Ram Das however set to work once more with great care, but even with the 4th platform Guru Amar Das Ji was

not satisfied. He made Ram Das build the platform seven times altogether.

Then Guru Amar Das Ji called his Sikhs together and announced, “You have seen who is the better of my two sons-in-law.” “Ram Das Ji” is also the most suitable person to be the Fourth Guru of the Sikhs, hence Guru Ram Das Ji’s obedience gained him the guruship..

Bibliography: Stories from Sikh History Book II

A MESSAGE

1. God’s name is the Master Key of a Divine power.
2. Life is a voyage, let God be your pilot.
3. Where there is no prayer in the houses, or towns, those houses and towns are burning like a fire.
4. Love is the best weapon in the world. Nobody can beat it.
5. Tongue is a more dangerous weapon than the gun.

- Kartar Singh Bhullar
Southall, Middx.

GLOSSARY

(FOR THE ARTICLE ON PAGE 9)

GURU KA KIRTINIA
A person who believes, he/she is the servant of the Guru and Sings Holy Scriptures in the temple and devotes this practice as a service to God.

KIRTAN
Singing of Holy Scriptures from the Guru Granth Sahib Ji.

GURU NANAK
Founder of Sikhism (Sikh Dharam) - First Guru of the Sikhs.

YATRA
Pilgrimage

GURUDWARA
Literally means the Gurus doorway - A Sikh Temple.

SEWA
Voluntary service to God and Humanity.

LANGAR KHANA
Community Kitchen in a Sikh Temple. Food prepared here and then served to the congregation is called Langar.

SIMRAN - Meditation

SADH SANGAT
Company of Saintly people.

RAGIS
Singers/Musicians - who recite/sing Holy Scriptures from the Guru Granth Sahib Ji.

GRANTHI
A person who is responsible for looking after the Guru Granth Sahib Ji in the Temple.

ALAP - Sur - tall. (Notes, beats)

SHABADS
Holy Hymns in the Guru Granth Sahib Ji.

GURU GRANTH SAHIBJI
Holy book of the Sikhs - The living Guru of the Sikhs in the form of Shabad.

SUKHMANI
A composition of Guru Arjan Dev Ji (Fifth Guru of the Sikhs) appears on page 262 of Guru Granth Sahib Ji. Sukhmani means treasure of happiness and peace.

RAGAS
Classical compositions. The Sikh Scriptures are written in the form of Ragas. A total 31 different Ragas are used in the Guru Granth Sahibji.

PURANMASHI
Full Moon. A Sikh festival to remember Guru Nanak Devji's Birthday.

SAROVAR
Sacred pool of water an important feature of Sikh Temples in India and Pakistan. (Similar to the one in Golden Temple in Amritsar)

PANJA SAHIB
A famous Sikh Shrine now in Pakistan. Here Guru Nanak Dev Ji stopped a large Boulder by his hand thrown at him from the top of a hill by a proud land owner.

JAPJI
Written by Guru Nanak Devji, this is the beginning passage of Guru Granth Sahibji.

SARGAM
Musical Scales.

ASA-DI-VAAR
Composed by Guru Nanak Devji in the Raag Asa and appears on the ages 448, 462 of the Guru Granth Sahib Ji.

SEWA

Sewa is when you do a job for someone else. Sewa is not when you do a job for yourself or isn't when you ask for money. You should help others and not ask for money.

Help the poor, handicapped, mentally ill, blind, disabled people, Sewa is a very good thing to do. God will be pleased and protect you at all times.

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